

bleness and beauty may be found in their art or literature, and when Christianity was built up on the ruins of pagan Rome, it did not reject what was good and useful of the laws, literature and customs of the pagans. Christian scholars, profiting by the examples of Greek and Roman learning, carried the study of philosophy and letters to a higher perfection, while they pushed the study of architecture, painting and poetry to a high degree of perfection as has not been surpassed in any age, and far from being equaled at present. Philosophy received so much attention that the most intricate metaphysical problems were beginning to be solved. The Reformation put a stop to all this, and threatened to end all further progress in the arts and speculative sciences; but the printing-press having been invented some time before that outbreak, a new impulse had been given to the study of letters in spite of the confusion and destruction caused by the reformers; and then the discovery of a new world, drawing the attention of the whole of Europe to share in the profits to be derived from its possessions, gave a decided turn to the improvement of commerce. This and the vast increase in agriculture, naturally induced men to seek the best and most convenient means for carrying on these occupations which led to innumerable mechanical inventions which, in their turn, would call for a wide increase of firms and manufactories, and as man naturally adapts himself to circumstances of time and place, this is what has taken place, and accounts for modern intellectual progress, chiefly material. Had it not been for the invention of printing there would not be that general and widespread diffusion of knowledge which is the boast of our age; and had the discovery of America not taken place it would be safe to conjecture that Europe would be in a confused state to-day, and that civilization would be perhaps far

less advanced than where mediaeval times left it. And when we consider that under the most unfavorable and adverse circumstances, and during times of almost incessant war, when Tartars from the north and Moslems from the east and south were threatening the overthrow of civil society, when we consider that under these trying circumstances the civilization of Europe kept the even tenor of its way, it is impossible to repress a feeling of indignation at an ungrateful posterity that will not acknowledge the force and aid given to the intellectual progress of mankind by the labor and learning of the mediaeval scholars.

Taking into account the groundless principles on which the reformers based their claims, and the blow they gave to the study of the liberal arts and their determined opposition to the study of philosophy, with the destruction of the fine arts and architecture; and noting the principle, cause and circumstances which still kept alive the desire for study and industry, we may conclude with all candor and unbiased frame of mind that the Reformation far from aiding or bringing it about, was an actual hindrance to the onward march of civilization.

### SLANDER.

'Twas but a breath—  
And yet the fair, good name was wilted;  
And friends once fond grew cold and stilted.  
And life was worse than death.

One venom'd word,  
That struck its coward, poisoned blow,  
In craven whispers, hushed and low—  
And yet the wide world heard.

'Twas but one whisper—one,  
That muttered low, for very shame,  
The thing the slanderer dare not name—  
And yet its work was done.

A hint so slight,  
And yet, so mighty in its power,  
A human soul in one short hour  
Lies crushed beneath its blight!